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He will consult the diviner again at the beginning of the confinement and before the child is named. The father will also buy 'medicines' to facilitate the birth and buy or collect herbs with which to prepare the new-born's first food. During the delivery itself the father keeps away, leaving the scene to his elder sister, mother or aunt, and to his father or father's brother, who is called in to cut the umbilical cord and dispose of the afterbirth (which is buried outside the hut). Even afterwards the infant's grandfather plays a more conspicuous part than does the father; while the latter goes quietly about his business, the grandfather loudly announces to all friends and visitors that a grandchild has been born to him, and it is to him that all congratulations are addressed. The delivery and the treatment of the new-born represent essentially practical procedures devoid of ceremonial. We may mention only that for four days the infant is fed on a boiled infusion of the herbs which the father has collected and given the mother's milk only on the fifth. On the same day the father sends gifts of kolanuts to all relatives and friends, with the announcement that the naming ceremony, meanwhile fixed, will take place on such-and-such a day.

This ceremony, known as *suna* ('name'), usually takes place eight days after the birth, and is traditionally preceded, on the seventh day, by a libation of beer to the ancestor thought to be re-born in the child. The ceremonial is brief and takes place in privacy, usually in the hut where the reincarnated ancestor lies buried, being attended only by the child's father and his nearest male relations. The father kneels down, a gourd with beer in his hand, and speaks this prayer (to quote a concrete instance):

'I am praying to *Sokó*. The child that has entered, Lord God, it is Landu returned (the grandfather's name). *Kuci*, hold him (the child) securely, do not permit that he falls sick. May he live, cause him to grow old'.

The ceremonial ends when beer is poured on the ground and the rest drunk in silence by the men present. As this brief ritual summarizes the whole conception of reincarnation, so it also betrays its ambiguity; for the *kuci* which is believed to have returned to the living is yet asked to take care of the living; and though one sacrifices to a particular ancestor, one yet invokes God.

The naming ceremony itself makes no further mention of these mystic notions, being concerned exclusively with formally announcing the name and identity of the new-born. This is done before a gathering of guests as large as the host can make it. The guests are relatives, friends, neighbours, and such important personages as the child's father may happen to know; they are expected to bring small gifts and will in turn be furnished with